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The Converted Catholic Magazine

THE COMING BATTLE OF THE TITANS

POPE PLEADS FOR WAR CRIMINALS

THE TRUE NATURE OF ROMAN CATHOLICISM

THE SECRET POWER OF THE JESUITS

CATHOLIC POLITICS IN EUROPE

CONVENT RIOT IN CANADA

January, 1946

229 WEST 48TH STREET, NEW YORK 19, N. Y.

THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xxii:32.

Editor-in-Chief: L. H. LEHMANN

Associate Editor: J. J. MURPHY

Contributors:

REV. A. CALIANDRO, M.A., REV. FRANCIS GUGLIELMI, D.D.,
REV. A. MALINVERNI, D.D., REV. P. J. WHELAN,
REV. JOSEPH ZACCHELLO

Vol. 7 (New Series)

JANUARY, 1946

No. 1

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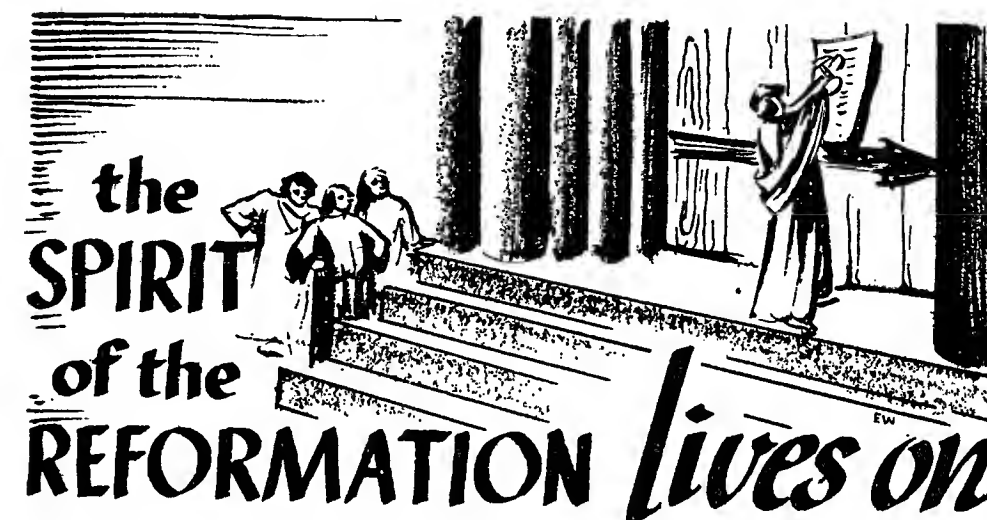
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THE COMING BATTLE OF THE TITANS

POPE PIUS XII broadcast a talk in Spanish from Vatican City last October 28 to Argentina. He piously consecrated Argentina to the Sacred Heart and prayed for "a fraternal union of all peoples." He declared that the world was divided into two factions: "On the one side," he said, "are those who deny God, who favor a struggle between men. . . who want to spread the fire of hatred and destruction everywhere. On the other side are those who respect holy, divine law and want to live in peace. . . who desire to spread everywhere the gospel of love."

The N. Y. Times and other important newspapers went no farther than this in reporting the Pope's speech to Argentina, a country which is admittedly controlled by the Catholic church, and a Fascist dictatorship that in many ways is worse than those of Mussolini and Hitler. His speech occurred only a few weeks after Perón had won a crushing victory by force over Argentina's democratic elements and openly established himself as dictator in a Fascist coup that startled the world. Other newspapers, however, such as the N. Y. Post, and the Chicago Sun went further to report that the Pope, instead of condemning Fascism in Argentina, took occasion to glorify and uphold it by declaring that, "*The people of Argentina are in the second group—those who want the love of God to spread over the earth.*"

The Pope and his spokesmen the world over are now doing all they can to widen what he termed this "gap which now divides the world into two parts." It is all part of a plan to build up the Roman Catholic church as the only alternative to Communism. By

this means, all the Nazi-Fascist hates against freedom and democracy will be revived and concentrated into a power they hope one day must engage the growing power of Soviet Russia in mortal combat. Protestantism with its democratic culture will thus be forced into a disadvantageous position between the two battling giants. The hope of these Catholic strategists is that before the real battle begins, the confused and bewildered mass of Protestants and their precious four freedoms will be frightened into accepting the protection of the Roman Catholic-Fascist side and join in the fight against the red bogey of Communism.

It is to be hoped that Protestants and other non-Catholic groups in America will not be lured into believing that such a titanic battle between the forces of the Catholic church and Communism will leave them no ground to stand on. The Jesuits try to make us believe that the Protestant democratic culture of America is doomed, and that we must now choose between control of the world either by the Catholic church or Communism.

Here is how the Jesuit Father Francis X. Talbot of the influential Jesuit magazine *America* put it, as recorded in the N. Y. World of December 14, 1930, just a year after Pope Pius XI and Mussolini sealed the Lateran Pact in Rome which started all the Fascist aggressions against freedom and democracy:

"The old Protestant culture is about at the end of its rope. The first settlers of our country established this distinctly Protestant culture, being chiefly from Protestant countries, so that our history from the beginning of the republic has been predominantly non-

Catholic. It has given the complexion to the country, entered our legislation, sociology and economics, is the basis of our commerce and industry and, in fact, has formed a great part of the American people. For 150 years the Protestant element was strongest, and we admit it.

"This Christian culture is a wave receding, and we Catholics are living in a most important day, with one culture vanishing, another gaining strength. Why can't we raise a tidal wave that will bring Catholic culture into the United States? Why can't we make the United States Catholic in legislation, Catholic in justice, aims and ideals? We are the greatest numerically in the country, strong and growing in the arts and education. We are now ready to expand. Now is the time to organize and strike hard to put the Catholic idea before all."

It is not true that our American Protestant culture is at the end of its rope. Underlying it is the power of the Gospel of Jesus Christ by which America was made strong and powerful from the beginning. That power is mightier than any giant powers that may be built up on both sides of us by Rome and Russia. By harnessing that power and allowing it to flow out over the world, America will remain strong and powerful and help to keep the rest of the world at peace.

CATHOLIC POLITICS IN EUROPE

THE NEW CATHOLIC PARTY in France, the *Mouvement Républicain Populaire* (MRP) surprised everyone by its success in electing 138 members to the Constituent Assembly last October 21. The MRP, in fact, polled 4,500,000 votes, the greatest number of any single party, according to the N. Y. Times of October 25. This Catholic party's program differs sharp-

ly from that of the other two major parties of the Socialists and Communists on the religious issue, the MRP being opposed to separation of Church and State and in favor of the teaching of the Catholic religion in the schools and State aid for Catholic schools. The fight over this religious issue, however, will be postponed till the time comes for the drafting of France's new constitution.

Meanwhile in Rome, Vatican circles are reported as highly pleased with the success of the MRP in France. They interpret it as a sure sign of a like success for the Italian Christian Democratic Party, which is the new Catholic party in Italy and which has a political program similar to that of the new Catholic party in France. They point out that for the first time in the history of the French Republic a political party following the teachings of the Catholic church has won immediate success, and that this is bound to give added impetus to its Italian counterpart.

In its concordats with the Axis dictators, the Vatican agreed to the dissolution of all Catholic political parties so as to allow direct negotiation on church and political issues between the Vatican and the dictators. Now, with the dictators cast into the discard and freely elected political parties once more functioning in democratic style, the Vatican is quick to take advantage of the new conditions to enter its own parties again in the political field.

Powerful Catholic 'center parties' will no doubt again arise in Italy, France and Germany, with the usual scheming on the part of these Vatican-directed political forces to resist demo-

cratic trends. Thus the political cycle will begin again in European countries, with the *balance of power* in the hands of the church which will wait, as it did in Germany in Bismarck's time and again in Hitler's, to swing that balance of power on the side of some future reactionary or dictatorial regime that can seize control.

SPIRITUAL SOMERSAULT

THE CONVERSION of a priest may well be styled a 'spiritual somersault,' and, more than that of any other person, can come about only by a miracle of God's grace. As a priest he is called, and firmly believes himself to be, "*alter Christus*," which in English means "another Christ." He was ordained to be "*a mediator between mankind and God and to offer sacrifice daily for the sins of men*," as the official Catholic weekly, the *Brooklyn Tablet*, recently put it. He is "empowered" by the church to forgive sins, and upon him the people are made to depend for the grace of salvation. His conversion, therefore, to the Gospel teaching requires *a complete turning around*. From his pretended position as Christ, he must recognize himself as a sinner saved by Christ.

Nothing perhaps shows up the destructive nature of the priesthood more than the obligation imposed upon the people to confess their sins to a priest in order to obtain forgiveness. This doctrine is well suited to appeal to the weakness of human nature. To the priests themselves it means the pride of caste, since it separates them and

places them high above all other men. To the people it means the complete handing over of their salvation to priests. It naturally tends to enfeeble the conscience and often leads to gross irreligion. The advantage it gives to priests over women needs no argument to those who know human nature. Despite the pretension of priests to be "other Christs," they are really mere men subject, as other men, to sexual passion. To put women under the absolute control of unmarried priests, and to oblige them to reveal to them the inmost secrets of their hearts and of their sexual life is sure, sooner or later, to lead to revolting evils. Dr. H. Grattan Guinness, in his splendid work, *Romanism and the Reformation*, has the following to say on the point:

"Look again at the confessional where every priest sits as an image of the Pope his master, with the sacred consciences of men and women beneath his feet, as though he were a god. He searches the heart, the very secrets of the soul; he demands the discovery and confession of all its sins; he makes himself master of all its thoughts and intents; he sits in that temple, the temple of the human conscience, which God claims solely for Himself. Oh, awful position! And there he pretends to reign, to decide, to absolve from sin: '*Absolvo te*,'—'I absolve thee'—is his word. The sinner regards him as holding the place of Jesus Christ."

No wonder that the conversion of priests to the Gospel teaching is so difficult. By their long years of training and indoctrination they are made intellectually proud. By being placed on a pinnacle above the masses of ordinary men they are made haughty and not

subject to rebuke in anything. By being given the false title of "another Christ" they are without that necessary humility which is the first step toward spiritual regeneration. Because of their false pretension to be Christ, they are unaware in themselves of the sinner's *felt need* of the saving power of Christ, which is the very beginning of all spiritual wisdom.

Yet, the miracle of the complete conversion of priests happens often. Many hundreds of such conversions have taken place through the good offices of CHRIST'S MISSION. Men who once pretended to be "other Christs" and to save as He alone can save, are today living witnesses of having made that miraculous spiritual somersault by which they became sinners saved by Christ. The testimony of one of them, Mr. J. A. Giguere, will be found on another page of this issue of our magazine.

RELIGIOUS FREEDOM DEMANDED FOR PROTESTANTS IN ITALY

ONLY NOW, with the easing of press censorship in Europe, is the truth leaking out about the effects of the alliance of the Vatican and Fascism on the position of Protestants in Italy. Some of the facts were revealed last November 12, by Dr. Bernardo Cacciapuoti, Professor of Physics at the University of Rome, at a luncheon sponsored by the American Committee of the World Council of Churches at the National Arts Club in New York City. Dr. Cacciapuoti was sent to the United States by the Italian Government and universities to restore rela-

tions between Italian and American universities.

According to the *N. Y. Times* of November 13, he told his audience that "the position of Protestants in Italy had suffered severely *even before the war*, because of the Concordat between the Vatican and the Italian Fascist government." "*As a result of the signing of the Concordat*," he declared, "*Roman Catholics and Fascists were united in their efforts to restrict our liberties and religious work.*"

Dr. Cacciapuoti further described how, despite the difficulties encountered by Italian Protestants, "we even managed to help Jews persecuted by the Fascists." He revealed that Protestants had maintained "a secret university for Jews who had been chased out of the university in Rome in a building next door to the Fascist Military Court of Justice."

Such revelations should make those American Protestants in high places who have been flocking to visit the Pope and praising him as a friend of democracy stop and consider. The least they should do is to raise their voices even at this late date for their persecuted Protestant brethren in Italy and demand religious freedom for them. Rev. P. J. Zaccara, representative of the National Evangelical Committee for Relief in Italy who returned from Italy recently, was present at the luncheon and agreed with Dr. Cacciapuoti, according to the *Times'* report, that "*religious freedom can be obtained in Italy only with the help of the outside world.*"

Here then is a ready-made task for American Protestants who want to

prove their practical interest in religious freedom.

POPE AGAIN BLESSES FRANCO

POPE PIUS XII has again given proof of the Catholic church's official endorsement of Franco and his Fascist regime. The following is a facsimile of an AP dispatch from Vatican City of Nov. 19, 1945, as published in the New York *Sun* of the same date.



The Pope further declared:

"In some dark hours of history God lifts His Almighty Hand and lets the four horsemen of the Apocalypse ride through and crush everything under the bronze hoofs. Thus God punished those who have transgressed. However, there will always be something remaining which cannot be destroyed by explosives. That is the spiritual force which saved your faith when the painful hour came for you. We acknowledge that that force today reveals itself in a powerful Catholic vitality in your country."

DICTATOR SALAZAR 'RE-ELECTED'

WITHOUT OPPOSITION, and as safely predicted, Catholic Premier Antonio de Oliveira Salazar's Fascist regime was returned to power in the "free" elections held in Portugal last November 18. Of Portugal's population of 17,000,000, only 943,274 were entitled to vote, and of these only 456,172 registered. But only 286,512 actually voted.

These figures from the N. Y. *Times* of November 20, 1945, are explained, first, by the high rate of illiteracy in Portugal, and, secondly, by the fear of those opposed to Salazar both to register and to vote against him. It was superfluous for the newspapers to report that "the voting was quiet," since every semblance of opposition was crushed long before "election" day. There were only seven arrests in the campaign, according to the N. Y. *Post* of November 17, which went on to say: "Two of those arrested were professors charged with refusing to disclose the identity of those who signed a petition supporting the opposition."

Salazar is openly admitted to be the Catholic church's ideal statesman who has put into operation the principles of the Catholic corporative State as set forth in the late Pope Pius XI's much-vaunted encyclical *Quadragesimo Anno*. Civil liberties as we know them in the United States have never existed in Catholic Portugal. The right of *habeas corpus*, for instance, has so far never been admitted. Pre-Pearl Harbor issues of THE CONVERTED CATHOLIC MAGAZINE contain reports of open propaganda by the Jesuits in the Philippines to replace U. S. control of the Islands by a regime patterned after Salazar's Fascist regime in Portugal.

THE NATURE OF ROMAN CATHOLICISM

By L. H. LEHMANN

This is the first of a series of articles which we believe will reveal aspects of the Catholic church never before publicized. Subsequent articles will detail the "hierarchical" and "cosmic" structure of the church, its attitude toward economics, education, medicine, its peculiar 'moral' code and, finally, its relationship to the concept of Anti-Christ. When the series is concluded, these articles will be published in one pamphlet under the general title of "The True Nature and Structure of Roman Catholicism."

THE FAILURE OF AMERICANS to arrive at a clear and accurate estimate of the nature and structure of Roman Catholicism springs from two wrong conceptions: (1) that of certain anti-Catholics who regard the church of Rome as consciously sinister and evil, and (2) that of the over-tolerant liberals who regard its reactionary, authoritarian activities merely as an outdated carry-over from its medieval heritage. The former are convinced that Roman Catholicism is anti-Christian, anti-democratic and immoral by deliberate, diabolical intent. The latter consider it essentially good, but with a tendency to side always with the forces that are an obstacle to modern progress and human betterment.

The correct estimate is that the Roman Catholic church as an institution is inherently evil, but not known or recognized as such even by those who direct its policies. It is the world's great religious "delusion," which was foretold by St. Paul (2 *Thess.* 2:9), by which men would be so deceived "that they should believe a lie." The present writer, who faithfully served the Roman Catholic church as a priest in trusted positions for eight years, firmly convinced that its authoritarian, anti-democratic and medieval teachings were the only salvation for the ills of the world, is a witness to this fact.

Not only have these two groups failed to correctly evaluate and check the aims and activities of the Roman Catholic church in America; they have also added further to the general confusion that has played into the hands of the church and enabled it to exercise a growing control over almost every phase of life in the United States. It is because of this confusion, for instance, that the true relationship of Roman Catholicism and Fascism has never been fully understood in this country. The extreme anti-Catholics have never doubted the identity between them, because they regard both as consciously and wholly evil. The liberals condemn Fascism as evil by nature but, because of their over-tolerant attitude toward all religions, cannot go so far as to identify Fascism with any church organization.

EUROPEAN VIEW OF CATHOLICISM

European writers, on the other hand, many of whom are Roman Catholic but anti-Clerical, are more accurate in analyzing the connection between the Roman Catholic church and Fascism. They know at first hand the long history of Roman Catholic political intrigues in Europe. Among them may be mentioned the following eminent authors: Professors Salvemini, La Piana, and Borgese; Conrad Heiden and Count Carlo Sfor-

za.¹ But not even these have ever been fully convinced of a fundamental affinity between Roman Catholicism and Fascism. Count Kalergi-Coudenove, on the other hand, an ardent Catholic whose crusade for Pan-Europe is pleasing to the Jesuits, comes very near to defining the true nature of Roman Catholicism when he categorically states: "*Catholicism is the Fascist form of Christianity. The Catholic hierarchy rests fully and securely on the leadership principle with an infallible Pope in supreme command for a life-time.*"²

CATHOLIC-FASCIST IDENTITY

The fault common to all these opponents of Roman Catholicism—the liberals, violent anti-Catholics, as well as European Catholic anti-Clericals—lies in the fact that none of them realizes that neither Fascism nor Roman Catholicism is evil by sinister intent.

We know now that Fascism did not originate with Mussolini or Hitler; and that it did not cease to exist with their spectacular exit. We must also recognize that it had "moral" forces behind it. Fascism is simply the secular expression of an ideology or world philosophy which is common to both Fascist politicians and the Roman hierarchy, and which has its roots in the concept of the "perfect order," an hierarchal, integrated, inflexible society, permanently stratified and not to be disturbed by social change. Its aim is to establish an authoritarian society of iron-bound classes, ignorant masses and a small select upper class of clergy and nobles. This has been clearly put by Pope Leo XIII in his encyclical *Humanae Genus*:

"Just as a perfect condition of the body results from the conjunction and composition of its various members, which though differing in form and purpose, make, by their union and the distribution of each one to its proper place, a combination beautiful to behold, firm in strength, and necessary for use; so, in the commonwealth, there is an almost infinite dissimilarity of men, as parts of the whole. If they are to be all equal, and each is to follow his own will, the State will appear most deformed; but if, with a distinction of degrees of dignity, of pursuits and employments, all aptly conspire for the common good, they will present a natural image of a well-constituted State."

FASCISM'S 'MORAL' CODE

All forms of Fascism, like the Catholic church, are based upon a "moral code" which is believed by its advocates to be a glorious heritage. Its leaders regard themselves, and are believed by their followers, to be sent by Providence. "In combatting the Jews," said Hitler, in *Mein Kampf*, "I am fighting the battle of the Lord." Pope Pius XI hailed Mussolini as "a man sent by Providence."³ Even the late, English Cardinal Hinsley, who was regarded as pro-democratic, openly stated: "If Fascism goes under, God's cause goes with it." To its advocates and followers, Fascism remains the only true moral order, and democracy the opposite—disintegrative and corrupting, confused and chaotic, destructive of order, discipline and morality.

The evidence of history shows the need of people for security, both in property and person. This need has always resulted in the establishment of some system of law and order. Even in

³ This statement of Pope Pius XI hailing Mussolini as "sent by Providence," is confirmed by Don Luigi Sturzo, liberal Catholic priest-leader who is obviously not anticlerical. It may be seen in his book, *Italy and the New World Order*, 1943, page 158.

¹ See Salvemini-La Piana's "What To Do With Italy;" Heiden's "Der Fuehrer;" Storza's "Contemporary Italy;"

² *Crusade for Pan-Europe*, by Kalergi-Coudenove, p. 173.

what we regard as the most cruel and depraved of societies, certain ethical, moral and legal standards were set up and maintained. In the pirate colonies of the West Indies and the Mediterranean, for instance, people bought and sold, married and reared children, cared for the old and sick, and in general obeyed the local laws and customs as though the economy of the islands was not based purely on plunder. It was a case of using every means for a supposedly good end, and the evil was mitigated and sanctioned by the ethical standards applicable within the group.

Japan to us is a bandit nation whose complete annihilation seemed the only solution of its wickedness. Yet Japan, like the Roman Catholic church, has its very strict and precise code of "morals." Carl Crow, an authority on Japan, in an article entitled "The Jap Emperor Must Go," in the June, 1945, issue of *Digest and Review*, explains how the Japanese are indoctrinated with their "moral" code and subjected to what he calls a "very highly organized system of thought control." He goes on to say:

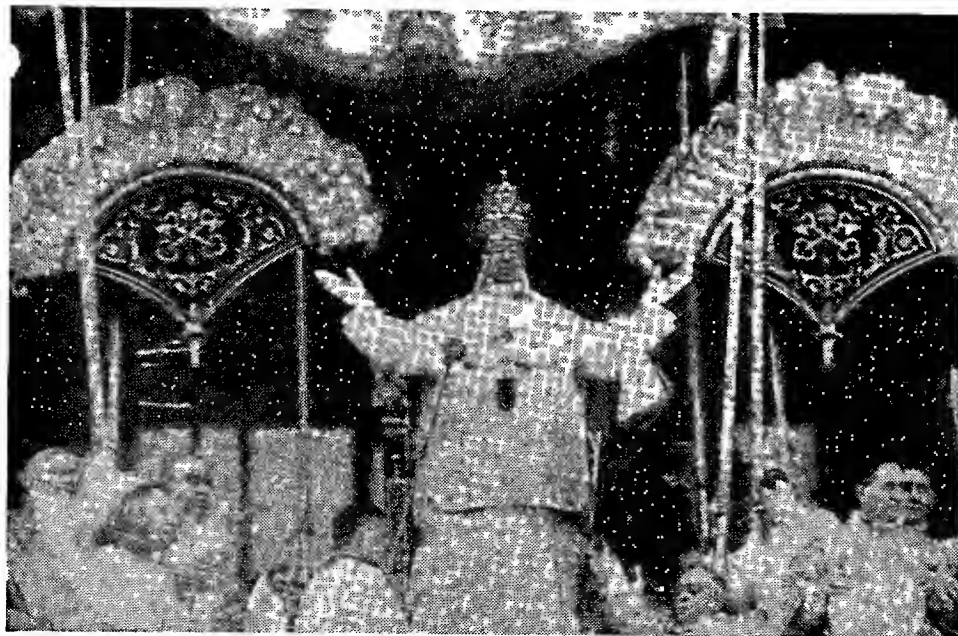
"Anything that will add to the glory of the emperor or to the strength and power of the state is justified, whether it be murder, theft or betrayal of a personal friend . . . This so-called 'code of the samurai' which condones everything done for the glory of the emperor is not the code of any one particular party or clique. It is not, as a great many Americans appear to believe, a code of the fanatical military party . . . It is taught in all of the schools where it is given much more emphasis than is accorded to purely academic subjects . . . The period of compulsory education lasts but a few years and is succeeded by a system of highly restricted education unlike that of any other country in the world . . . the principal part of the instruction is devoted to what is called 'morals.'"

No nation or sizable human institu-

tion can be created and maintained as a band of pirates or gangsters purely for mutual gain. And for this reason alone, it can easily be seen that an institution of the immensity and cultural grandeur of the Roman Catholic church, with its centuries of philosophical continuity, its educational and charitable institutions, cannot be based upon a consciousness of evil. Excess of corruption and abuses may bring it to the verge of destruction, as happened at the time of the Reformation in the sixteenth century. But its ideology was not thereby impaired, as has been proved by its continuity in Latin-European and Latin-American countries, as well as by its rise to power even in Protestant democratic America. Likewise Mussolini-ism and Hitlerism have suffered defeat in Italy and Germany, but not the ideology of Fascism which existed before them. At the very moment when their regimes were toppling to destruction under the terrific blows of the combined military might of America, Britain and Russia, Fascism under other names continued to flourish in Catholic countries such as Spain and Portugal and sprang up to full bloom next door to us in Argentina. In an uncensored dispatch transmitted by underground channels from Buenos Aires last May 30, by Arnaldo Cortesi and published in the *New York Times* June 1, 1945, we are told that "things have happened in Buenos Aires recently that exceed anything that this correspondent can remember in his seventeen years' experience in fascist Italy."

That was only a few weeks after the United States and Britain had welcomed Argentina as a member of the United Nations Conference in San Francisco.

The ideology of Clerical Fascism and anti-Semitism was rampant in parts of the United States 200 years before Hit-



POPE PIUS XII

The *Prompta Bibliotheca*, an official Roman Catholic almanac published by the press of Propaganda Fide in Rome, in its article under "Papa," states:

"The Pope is of so great dignity and so exalted that he is not a mere man, but, as it were, God, and the Vicar of Christ. The Pope is of such lofty dignity that, properly speaking, he has not been established in any rank of dignity, but rather has been placed upon the very summit of all ranks of dignities.

"He is likewise the Divine Monarch and Supreme Emperor, and King of Kings. The Pope is of so great authority and power that he can modify, explain or interpret even divine laws."

The idea of the Japanese Emperor as God is of quite recent manufacture. After Perry opened up the gates of Japan, emissaries were sent to America and Europe to size up what was good in their systems. American democracy did not appeal to them. They admired Germany and copied its military and education systems. They re-modeled their God-Emperor after the Pope of Rome as the politico-religious link between earth and heaven.



He claims to be "The Son of Heaven" and likewise to speak as God.

ler and Mussolini. How similar its practical application then was to what the Axis dictators put into effect in our day may be seen, for example, in the early French-Catholic history of Louisiana. Describing "The Black Code" promulgated in New Orleans by Governor Bienville in 1724, Herbert Asbury in his book, *The French Quarter*, tells us (p. 25):

"The first article of the original Black Code ordered the expulsion of all Jews from the province; and the succeeding four articles prohibited any form of worship except the Roman Catholic, made it imperative upon masters to impart (Catholic) religious instruction to their slaves, and provided for the confiscation of Blacks placed under the supervision of any person not a Catholic."

It would be the most fatal error of all that have been made so far by the opponents of Fascism to write it off now as nothing more than an attempt of a group of bandits and murderers to control the world. Yet this error is very widespread, as can be seen in the following excerpt from an editorial in the *New York Times* of June 21, 1945:

"A few years ago the Nazis appeared to be people with ideas—bad ideas, stupid ideas, cruel ideas, but still ideas. Hitler's masterpiece, *Mein Kampf*, implied as much. . . Now with the collapse of their power even this last rag is gone."

It would be similar to the error of the extreme anti-Catholics who regard the church of Rome as purposefully established and consciously maintained for the destruction of all human progress and betterment. The reactionary medieval and authoritarian structure of the Roman Catholic church is indeed purposefully intended, but, from its point of view, with the best of motives. Its leaders and the millions of their followers have been convinced, in fact, that it was thus established by com-

mand of God, that its structure and ideology were blueprinted in the courts of heaven by Almighty God himself, and its charter delivered on earth to the first apostles by Jesus Christ in person. The Pope is believed to be the vicar of Jesus Christ and God's mouthpiece on earth. The Japanese likewise believe their emperor to be of Divine origin and his commands as those of God. It is a blasphemy both in the eyes of a loyal Japanese and a faithful Roman Catholic even to think that anything in the teaching and practices of their respective institutions is anything but good and divinely ordained.

It should also be apparent that the attitude of the over-tolerant liberals in America toward the Catholic church is equally erroneous. Their opinion that the Vatican's cooperation with Fascism, the backwardness, the cultural lag, the superstitious and reactionary activities of the church of Rome are merely incidental and curable in time by persuasion and education, is as fallacious as that of the Catholic-haters who view everything connected with the Roman church to be plotted for sinister purposes.

MEANS AND ENDS

There is nothing incidental or accidental about the aims and activities of the Roman Catholic church. It uses expediency to gain its ultimate aims while biding its time to entrench itself in a democratic country like the United States. Pope Leo XIII set forth this expedient policy in his instructions sent to the bishops of the United States in 1888:

"Although on account of the extraordinary political condition today it may happen that the Church in certain modern countries acquiesces in certain modern liberties, not because she prefers them in themselves, but because she

judges it expedient that they should be permitted, she would in happier times resume her own liberty . . ."

The "liberty" here intended is the traditional power of the Catholic church to impose its dogmatic authority upon the entire world. Again, in his encyclical *Longinqua Oceani* (Jan. 6, 1895), Pope Leo warned the bishops of America as follows:

"It is necessary to destroy the error of those who might believe, perhaps, that the status of the Church in America is a desirable one, and also the error that in imitation of this sort of thing the separation of Church and State is legal and even convenient."

In order to carry its ideological principles into action, the Catholic church asserts its right to use force, if feasible, when persuasion fails. Its Inquisition lasted into the nineteenth century and was revived in all its horrors under the Nazi-Fascist dictatorships. Its right to execute heretics is officially proclaimed even in present-day America.⁴

⁴ See the Catholic Brooklyn Tablet for Nov. 5, 1938.

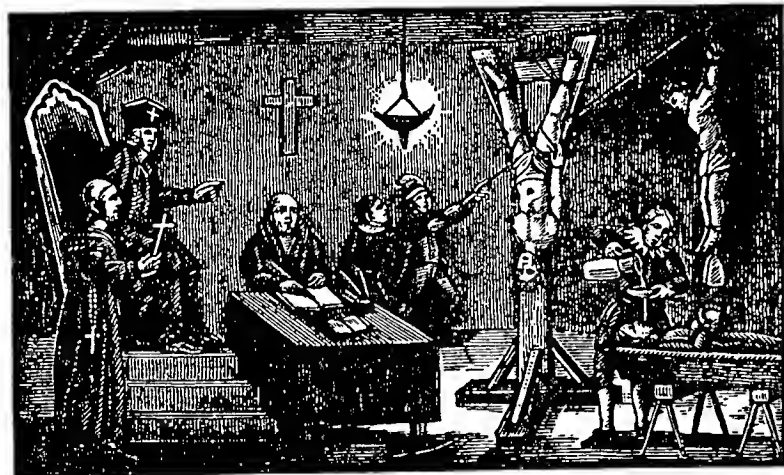
THE CATHOLIC IDEAL

In order to understand the ideal concept underlying Catholic action, and how intelligent men can consider it valid, it is necessary to know the "frame of reference" set up in the mind, say, of a cardinal, a bishop or priest of the Catholic church.

That frame of reference is formed of certain fixed notions, the first of which is that this is not and never will be a perfect world, but that it must be governed and controlled by a "perfect society," with a supreme authority ordained by God, permanently established for all time, infallible in its pronouncements, and never hindered or inhibited by the clashing interests of parties or factions among the people.

In his book, *Papal Supremacy and Infallibility*, published by the Paulist Press in New York (p. 10), the Jesuit Father Sidney F. Smith quotes Bossuet as follows:

"Power given to several carries its restrictions in its division, whilst power given to one alone, and over all, and



CRUELITIES OF THE INQUISITION

without exception, carries with it plenitude, and, not having to be divided with any other, it has no bounds save those which its terms convey."

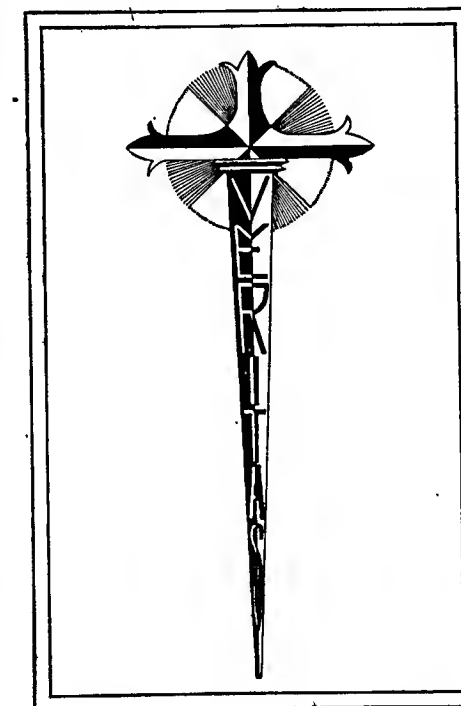
Such a mind cannot conceive of a satisfactory government of religion or society that has to work through democratic systems of government. Although a major plan is desired, there is no authority to command its perfect execution. The plan is torn to shreds by opposing interests, and when it emerges from the democratic mill it has lost its original form and is often scrapped for another that is less perfect. Such a process, the Catholic church holds, in common with Fascism, must necessarily fail in efficiency and integration. If a plan is necessary, good and desired, they say, it should not be impeded or whittled down by the personal interests of petty people.

There should be an *authority* (they hold) who is supreme and in a position to ignore the demands of all groups, factions and interests in matters which, in the opinion of the authority, are above such concerns. It is the authority that matters, not discussion. If the governing authority is perfect, not only will there be no need for discussion of a plan, but the plan itself will be perfectly executed.

Implicit in this is the idea that the people, as such, are incapable of acting for the interests of society as a whole. In his book, *Petit Manuel des Questions Contemporaines*, translated by Henry R. Burke, and published by the Paulist Press in New York in 1939, Cardinal Verdier, Archbishop of Paris, has the following:

"When parties come into power they must remember that their programs, and the promises which they made to the voter, can and ought to be carried out only in so far as they contribute to the common good."

The Catholic church has never favor-



THE CROSS AND THE SWORD—SYMBOL OF 'THE INQUISITION AGAINST HERETICS.'

"Veritas"—Catholic "Truth"—which must be accepted under pain of death, is engraved on the sword surmounted by the cross, behind which is the sun-god communion wafer. This is an emblem of the Dominican Order, the heresy-hunters of Inquisition times, and signifies that Roman Catholic belief and social discipline must be enforced even at the point of the sword.

ed the giving of power to the masses of the people. Only last March 11, Pope Pius XII warned the world of the danger in what he called "the overwhelming strength of organized masses," which, he went on to say, "use their power to the detriment of justice and the rights of others."

The supreme authority in the Catholic church is the Pope, who is above

all question. He is chosen by God and speaks for God. All he does, therefore, is of God. His control of all moral action and principles is supreme and universal for all men, everywhere and for all time. Discussion of what he desires and plans is useless. It is destructive of good, disruptive of God's will, and cannot produce necessary discipline, order and efficiency. The same Jesuit Father Smith in his above-mentioned book (p. 7) says:

"A ruler's office is well described as that of holding together the social organization: remove him, and the parts disintegrate into fragments. To a ruler again belongs the power to admit into and to banish from the kingdom, as also that of making laws for those who are admitted."

This is the basic Fascist principle of "authority tied to a leader."

HIERARCHICAL STRUCTURE

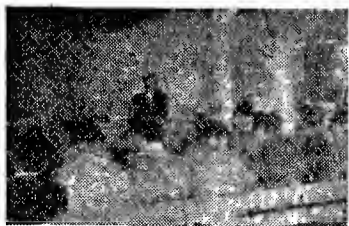
The essential characteristics of the Catholic church's plan for world government is its hierarchical structure, which is blueprinted not merely for this earth, but is projected into eternity. In fact, its cosmic aspect is more important, since the Catholic church claims

exclusive control over all traffic in souls from this earth to heaven and hell. Everything in its teaching is referred to as *sub specie aeternitatis* ("under the aspect of eternity"). In this Catholic scheme of things the individual counts only as a *soul*, not as a *person*. It is his citizenship in the next life, not in this, that matters. Cardinal Newman puts it thus:

"The Catholic Church holds it is better for the sun and moon to drop from heaven, for the earth to fall, and for the many millions on it to die of starvation in extreme agony, as far as temporal affliction goes, than that one soul, I will not say should be lost, but should commit one single venial sin, should tell one wilful untruth, or should steal one poor farthing without excuse."

The Pope and his bishops and priests are engrossed completely in the machinery of the church's hierarchical government. It is the project that counts. There is no concern for the ages of human suffering and misery on earth that have resulted from keeping the machinery running. As the late Pope Pius XI declared, "the Catholic church is prepared to make a deal with the devil himself if it helps its interests."

[The next article of this series will give a detailed description of the hierarchical structure of the Catholic church and how it is projected into eternity.]



Native Evangelist Tache Notah, preaching to the prisoners in the Ft. Defiance Jail.

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EVEN TO A FORMER PRIEST . . .

By J. A. GIGUERE

Director, French-Canadian Christian Mission of Montreal, Canada

ALL WHO KNOW that the advantages we enjoy in the United States have their roots in the fact that this is a predominantly Protestant country, that was colonized chiefly by Bible-reading pioneers, will rejoice to hear that Catholic Canada today is not without its apostles of Evangelical Christianity. One of these is our colleague, Pastor J. A. Giguere, whose French-Canadian Christian Mission is successfully bringing the Gospel to Roman Catholics in Montreal.

THE following short article by Brother Giguere, about his work and his family, should interest all of our readers, and we hope that it may inspire some to help him with their prayers and gifts.—[The Editors.]

LIKE MOST PRIESTS who become disillusioned with the pretenses of the Roman Catholic priesthood, it took me some time after I left it before I felt the need of acknowledging myself a sinner and of placing my entire trust in Jesus Christ as my Saviour. I had been brought up in the conviction that outside the Roman Catholic church there is no salvation. For a while after I left I was careful not to mix with Protestants and not to go near a Protestant church. I even considered it better to be a "bad Catholic" than a Protestant.

Strange to say, the Bible itself in those first years after I left the priesthood prevented me from submitting myself to the righteousness of God. For I had been definitely taught and had firmly believed that the Bible was a Protestant book and therefore not a safe guide to salvation. It was only after I had overcome this fear of the Bible that I was able to discover in it that, "By grace ye are saved through faith, and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath ordained that we should walk in them." Eph.

2:8-10. I then learned also for the first time, that "there is no other name under heaven given among men whereby we must be saved" (Acts 4:12), "for there is but one God, and one mediator between God and men, the man Christ Jesus." (1 Tim. 2:5).

My work at our French-Canadian Christian Mission in Montreal is the result of my desire to make known the Gospel truth to my former Roman Catholic people. Wonders of grace have been worked here, but not without bitter opposition from the Roman Catholic clergy. Efforts to defame my character have been constantly made, chief among which is the accusation that I am not legally married and that my children are illegitimate. Only last month, one of my sisters who is a nun, came to visit me at my home with the intention of trying to persuade me to return to the priesthood. When she saw a picture of myself and my family on the table she began to cry and said: "What a pity! Don't you know that these fine-looking children, as well as yourself and the woman you call your wife, are all going to hell? Don't you remember what the priest said some years ago: that you are not married, that she [my wife] is a bad woman,



This is a picture of the family of Pastor J. A. Giguere, former Roman Catholic priest. From left to right: PASTOR and MRS. J. A. GIGUERE; OLEMENCE; ELIZABETH; ANDRE; MARGUERITE; MARCELLE (Mrs. Roy Sawler). Pastor Giguere is founder of the French-Canadian Christian Mission at 9081 Chambord Street, Montreal, Canada.

and your children are illegitimate?" I reminded her that the priest had been forced to make a retraction of his slanderous statements, but she had never heard of that.

Shortly after I was married, I was told that the priests and nuns were praying that if I had children they would die at birth. And no doubt they thought their prayers had been answered, because my first child died when he was eight months old, and the second lived only two days. But I thank God that my other five children are still living, and what is better, are saved by the grace of our Lord Jesus Christ. All of them are connected with the Gospel work, including my son André who is now with the Canadian army in Holland waiting for repatriation,

and actively witnessing for his Lord to his comrades-in-arms. They were all educated in Protestant schools and speak both English and French fluently, which is a great help to them in the preaching of the Gospel. Besides this they are all accomplished musicians. My wife is my co-worker in our Mission and is superintendent of our Sunday School.

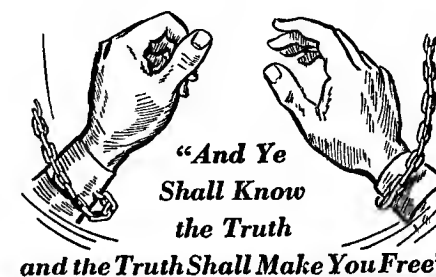
I mention these things, not to boast, but simply to prove the wonderful effects of the Gospel of Jesus Christ, which is "the power of God unto salvation to those who believe" (Rom. 1:16) even to a former Roman Catholic priest and his family. I hope that they may be convincing evidence to the Roman Catholic people that God has given His approval to the marriage and work

of a former priest who is humble enough to admit that even a priest, though once falsely called "another Christ" with pretended powers to offer sacrifice for the sins of other men, is himself a sinner needing to be saved by Christ.

My three daughters are passing through a blessed experience. All three of them are students at Western Bible College preparing to be missionaries. Two are in their third year and the youngest in her first year. They decided on this, despite the fact that we have not had financial means to pay for their education. This year they went back to college with only enough money to pay their traveling expenses, trusting in the Lord to supply the expenses necessary for their board and tuition, according to the promise in *Phil. 4:6, 19*. Here is a challenge of faith from the children of a converted priest to the children of Protestant ministers. I am humbly grateful to the Lord that my children are eager to qualify as missionaries of the Gospel and have already consecrated their young lives to the Master's service, even though they are without the necessary finances.

Encouraged by this marvelous faith in the children of a former Catholic priest, I am not ashamed to ask the readers of THE CONVERTED CATHOLIC MAGAZINE to help them with gifts of the Lord's money to realize their earnest ambition to become missionaries of the Gospel of the Lord Jesus Christ.

(It would indeed be a blessed thing for some of our readers to offer to help these three daughters of our colleague and former priest, J. A. Giguere, to finish their studies at Western Bible College and thus enable them to become workers in the Lord's vineyard. Contributions may be sent either directly to Pastor Giguere, 9801 Chambord, Montreal, Canada, or to us at Christ's Mission, 229 West 48th Street, New York 19, N. Y.)



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"IT IS NOT INTOLERANCE . . ."

METHODIST BISHOP G. BROMLEY OXNAM of the New York area of the Methodist church, and president of the Federal Council of Churches, caused quite a stir throughout the country by his fearless speech at a Protestant mass meeting of nearly 20,000 people in observance of Reformation Sunday last October 28 at St. Louis, Mo. He assailed the "politics" of the Roman Catholic church, its attempt to dominate this country, its efforts to stifle religious liberty, to boycott and control the press, the radio and the movies, its support of Franco, its demand for public support for its parochial schools, its Clerical-Fascism and its general principles of church and state. "Protestants," he declared, "*repudiate Roman Catholic theories of church and state which lead logically to a subservient state dominated by an absolute church.*"

Appealing for understanding among Christian churches and pleading with Roman Catholics in America "to join hands with their Protestant brothers to establish a society in which the sacredness of every personality is recognized," Bishop Oxnam nevertheless made it clear that free speech is necessary and that it must be frank. The following excerpts from his address, as published in the St. Louis *Globe-Democrat* of October 29, show how courageously-frank and outspoken Protestants today can and must be with regard to the aims and activities of the Roman Catholic church in America and throughout the world:

"The Protestant pledges himself to accept, and in humility calls upon his Roman Catholic fellow-Christian to practice, a very simple principle of religious liberty, 'Do unto others as ye would be done by.'

"Protestants have been subjected to

serious misrepresentation in the Roman Catholic press. When Protestants have protested their protests have been called intolerance.

"IT IS NOT INTOLERANCE to protest against Roman Catholic activities that seek, through boycott, to threaten newspapers and therefore to control them in Roman Catholic interest. This is to endanger a free press and to destroy civil liberty.

"IT IS NOT INTOLERANCE to protest against actions of certain Roman Catholic leaders to deny Protestant ministers access to the radio by threatening station owners with the loss of consumer support of products advertised.

"IT IS NOT INTOLERANCE to insist upon the separation of Church and State and therefore to object to the use of public funds for private and sectarian education.

"IT IS NOT INTOLERANCE to refuse to accept dictates that would deny Protestant churches the right to engage in missionary work in other lands at the very moment the Roman Catholic Church affirms its right to carry on missionary work in all lands.

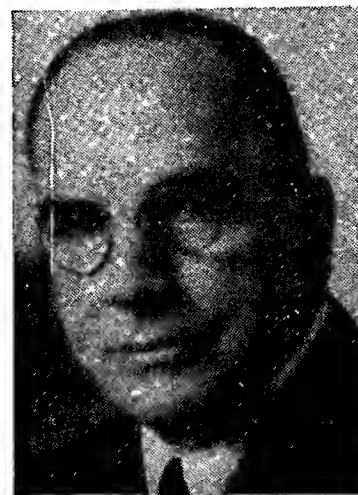
"IT IS NOT INTOLERANCE to protest against Roman Catholic support for the Fascist regime of Franco Spain when our sons die to destroy Fascism everywhere and to preserve Democracy for mankind.

"IT IS NOT INTOLERANCE to point out that Protestantism will oppose the Clericalism that has cursed other lands.

"IT IS NOT INTOLERANCE to insist that a church must be a church, that it cannot be both church and State. Protestants, therefore, oppose the establishment of diplomatic relations with the Vatican.

"IT IS NOT INTOLERANCE to point out the Roman Catholic position on religious liberty that in effect means a demand for religious liberty when the Roman Catholic is in the minority, but denies it in practice where the Roman Catholic is in the majority."

This outspoken presentation of facts



METHODIST BISHOP G. BROMLEY OXNAM

"It is not intolerance. . ."

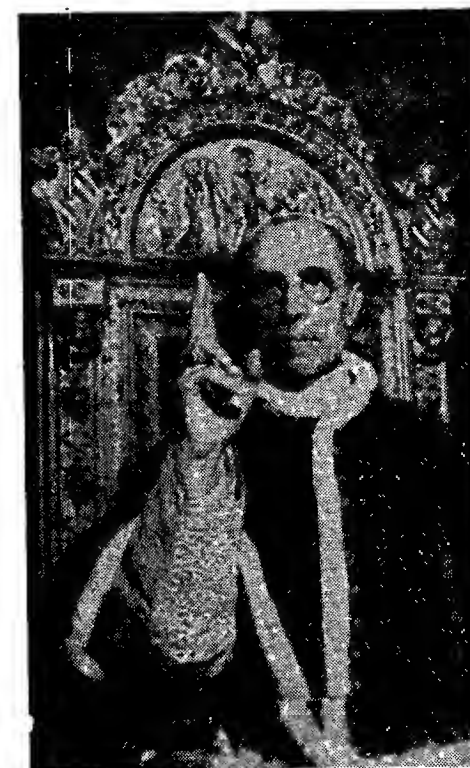
concerning the Roman Catholic church should go a long way to clear the air and make all Americans aware how vitally important it is to the future of the world to face these facts squarely. It should also serve as a warning to the leaders of the Roman Catholic church that they cannot continue their un-Christian and un-American activities and expect to go on unchallenged and unanswered.

It is to be regretted, however, that in so boldly challenging the Roman Catholic church, Bishop Oxnam thought it necessary to soften his accusations by referring to Pope Pius XII as follows: "*This is no lack of respect for the distinguished, devoted, brilliant and brotherly Christian who is the present Pope.*"

If proof were needed of Bishop Oxnam's charge concerning Catholic control of the press, it was supplied by the fact that his speech was completely suppressed by most of the important newspapers of the country. Bishop Oxnam spoke, as head of the Federation

of Churches, before a gathering of nearly 20,000 people on a topic of vital importance to the country and the world. Yet, of the four newspapers in the nation's capital of Washington, D. C., three of them completely ignored even the fact that he made the speech, and the fourth, the *Post*, printed a few innocuous paragraphs released by the Associated Press that contained nothing of the important part of his address. Inquiry to the Washington *Evening Star* brought from B. M. McKelway, associate editor, the following letter explaining how even this was shelved by his paper:

"I am enclosing an exact copy of



LATEST PORTRAIT OF POPE PIUS XII ON HIS THRONE IN THE VATICAN

"There is a gap. . ." (See page 2)

the Associated Press story from St. Louis on Bishop Oxnam's address. The story came into 'The Star' some time on Sunday evening, when we have a man on the Copy Desk, but he does not remember seeing it, and apparently it was lost or misplaced. . . . I think, frankly, that both the Associated Press and 'The Star' are at fault in handling this address.

Yours sincerely,

B. M. McKelway,
Associate Editor"

We are happy to hear that fifty Protestant clergymen and prominent laymen in Washington, D. C. signed a protest over the matter to Mr. Kent Cooper, General Manager of the Associated Press. Pointing to the fact that this was "the most important statement ever uttered by Bishop Oxnam or, for that matter, by any other prominent Protestant," they concluded by stating that "as citizens of this great democracy, which prides itself on freedom of the press and religion, we do ask for an honest and honorable coverage of the news."

The official answer from Alan J. Gould, Assistant General Manager of the Associated Press, admitting that its report of Bishop Oxnam's speech was entirely inadequate, is as follows:

"Dear Sir:

You and your associates are quite right in stating that an Associated Press story transmitted from St. Louis, Oct. 28, on the speech delivered by Bishop Oxnam, lacked details of his expressed criticism of the Roman Catholic Church, as contained in a special dispatch to the 'New York Times' and as added to the A.P. account published by the 'Christian Science Monitor.' This is regretted.

Sincerely yours,

(signed) Alan J. Gould,
Asst. General Manager,
The Associated Press."

POPE PLEADS FOR 'MOST ATROCIOUS' WAR CRIMINALS

THE VATICAN is still making every effort to save Italy's Fascist criminals. The Detroit Times of last Nov. 16 carried a UP dispatch from Rome which said: "Italy's Premier Ferruccio Parri, disagreeing with a Vatican appeal for clemency for Fascists, said last night that he believed death penalties should be carried out in the cases of the 'most atrocious' criminals."

This was in answer to an appeal made by the Pope on behalf of Fascist war criminals through the Apostolic Nuncio to Italy. According to the story in the N. Y. Times of the same date, the Pope had asked the Italian Government "not to order death sentences for political prisoners seized during moments of particular public exasperation." At that date, there were more than 200 Fascists under sentence of death, according to the N. Y. Times' dispatch, and clemency had been granted "to at least ten."

The significant fact was also brought out in the N. Y. Times' report that this action of the Vatican was regarded in Rome as "a Papal way of indicating flat opposition to death sentences for political prisoners at the coming Nuremberg trials" of Nazi war criminals.

Parri was immediately ousted as premier because he refused to heed the Pope's demand, and succeeded by Alcide de Gasperi, leader of the Catholic party. Italian-American banker Giannini, powerful Catholic financier, was in Rome at the time and is reported as having threatened Parri that a more conservative regime was necessary as a condition for loans from the United States.



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THE SECRET POWER OF THE JESUITS

By J. J. MURPHY

THE FACTS in the following article are fully substantiated and are not intended to scare anyone beyond their factual import.—The Editors

JESUITISM is the offspring of the peculiar Catholicism of Spain, that was shaped by centuries of Moorish rule and entirely cut off from the beneficial effects of the Protestant Reformation. Unless one understands this proud, intransigent Catholicism with its blind belief, fanatic intolerance, and contempt for Christian morals, he will never understand the Jesuit order to which it gave birth. As for Spain's religious intolerance, one has only to think of the Spanish Inquisition that continued into the last century. As to its moral corruption, sufficient insight is given by a single fact recorded by the historian, Gerald Brenan, in his book, *The Spanish Labyrinth* (p. 49).

"It was an established custom, permitted by the bishops, for Spanish priests to have concubines. They wore a special dress and had special rights and were called *barraganas*. When the Council of Trent forbade this practice to continue, the Spanish clergy protested. And in fact they never paid much attention to the prohibition, for they continue to have 'housekeepers' and 'nieces' to this day. Their parishioners, far from being shocked, prefer them to live in concubinage, as otherwise they would not always care to let their women-folk confess to them."

Ignatius Loyola, founder of the Jesuits, was a Spaniard to the marrow of his soul. Terrorized during an illness with fear of death, he suddenly felt himself inspired to become the armed defender of the church who would

bludgeon its enemies into submission by fair means or foul. He demanded the most servile obedience from his followers; they must obey *sicut cadaver*, 'with the passivity of a corpse.' Blind submission to the church even to a point where it becomes irrational and immoral was likewise demanded. "Ignatius gives it as a rule of orthodoxy to be ready to say that black is white, if the Church says so." (*Encyclopaedia Britannica*, XV, 340.)

Speaking of Ignatius Loyola, Dr. John A. Mackay, of Princeton declares: "His ideal as stated by himself, was to 'rule in a cemetery.' When the world became transformed into a moral graveyard, the Kingdom of God would have arrived. Towards that sepulchral goal the whole world policy of the Jesuit Order was directed."¹

In even stronger language the great thinker and historian Carlyle says of Loyola: "There was in this Jesuit Ignatius an apotheosis of falsity, a kind of subtle quintessence and deadly virus of lying, the like of which has never been seen before. Measure it if you can. Men had served the devil, and men had imperfectly served God, but to think that God could be served more perfectly by taking the devil into partnership, this was the novelty of St. Ignatius."²

¹ *The Other Spanish Christ*, by John A. Mackay, president of the Princeton University School of Theology, page 56.

² Quoted from *The Jesuits*, by Rev. F. A. Lillingston, former vicar of St. James, London, page 10.

If anyone thinks Carlyle was exaggerating he only needs to read the present-day writings of the Jesuits, who keep repeating that 'it is allowed to do evil to prevent a greater evil.' On these grounds of safeguarding the interests of their church they justify, for instance, the Vatican concordats with Mussolini and Hitler. Their former pupil, Pope Pius XI, openly stated that he "would make a deal with the Devil himself" to attain certain goals. The Jesuit practice that "the end justifies the means" has become the accepted policy of the whole Roman Catholic church.

THE JESUIT SYSTEM

The ruthless, militant organization that ex-soldier Ignatius founded for the purpose of destroying Protestantism and re-establishing the political Catholicism of the Middle Ages was essentially a dictatorship. It is not surprising that Hitler openly admired it, especially its daring intolerance, and based his Nazi system directly on it. The leader of this so-called Society of Jesus is given the military title of *General*. The Schaff-Herzog *Encyclopedia of Religious Knowledge* says of him:

"He holds in his hands the whole administration, jurisdiction, and government. He appoints the Provincials and all other officials. . . he can give dispensation from the rules just as he sees fit. His power is absolute. He is to the Order what the Pope is to the Church, the representative of God."³

³ Vol. 11, p. 1166. This celebrated and authoritative work was edited by Dr. Philip Schaff of Union Theological Seminary in New York City. The quotations in this article are taken from the revised edition of 1891, published by Funk and Wagnalls Co. The article on the Jesuits was written by the German scholar, Dr. George E. Steitz, Konsistorialrath at Frankfurt-am-Main, Germany. This English encyclopedia is based on the *Real-Encyclopaedie* of Herzog, Plitt and Hauck.

In the Jesuit Order the will of the General is supreme. The members under him must strip themselves of all personal conviction and the slightest trace of individualism. He appoints the local superior of every house of the Order and gives him direct orders. This crushing out of individuality and conscience is and is meant to be a spiritual emasculation. The Schaff-Herzog quotation, partly given in the preceding paragraph, puts it this way:

"Indeed the cement which holds the whole fabric of the Jesuit Order together is implicit obedience. To the inferior the superior is Christ, before whose commands he must cancel his own will, his own natural mode of feeling. Every trace of individuality must be obliterated, unless the superior chooses to develop and use it, for purposes of the Order."

The same point is made by the *Encyclopaedia Britannica* (XV, 341) in demonstrating that the Jesuits are so many "cultured mediocrities" or robots. It speaks of "the destructive process of scooping out the will of the Jesuit novice to replace it with that of the superior, as a watchmaker might fit a new movement in a case, and thereby tending in most instances to annihilate those subtle qualities of individuality and originality that are essential to genius. Men of the higher stamp will either refuse to submit to the process and leave the Society, or run the danger of coming forth from the mill with their finest qualities pulverized and useless."

This immoral annihilation of one's personality and the slavish obedience that follows become even more vicious in view of the fact that this submission has no limits or standards except the will of the superior. If an individual Jesuit remonstrates with a superior who commands him to do something

sinful, he is reminded that he has vowed blind obedience and that it is not for him to decide whether a thing is right or wrong when he does not know the full circumstances or even why the order is given. This perverting of the subject's conscience becomes all the easier, since he has sworn obedience to the will of the superior *who acts under secret rules that have never been disclosed to the average Jesuit.*

This subtle means of forcing Jesuit inferiors to do evil to advance the power of the church was condemned by the famous Bishop of Angelopolis, Mexico, in his well-known letter to Pope Innocent X:

"But among the Jesuits there are even some of the professed members, i.e., those who have taken vows, who do not know the statutes, privileges, and even the rules of the Society, although they are pledged to observe them. Therefore they are not governed by their Superiors according to the rules of the Church, but according to certain concealed statutes known by the Superiors alone. . . ."

The Jesuit system, however, is much too cynical to trust itself to the mere obedience of its subjects. It functions principally through an intricate system of 'informers' who spy on one another and report their findings to the superior. In this way fear motivates those who might otherwise relax at times from the rigid code of corpse-like obedience. All Jesuits are made aware from the beginning of their novitiate of this system of mutual spying. Repulsive as it is, it is no more repulsive than slavish obedience. It is sold to new members as a means of attaining humility and 'Christian self-annihilation' for Christ's sake. The *Encyclopaedia Britannica* (XV, 340) refers to this system, when it says: "By a minute

and frequent system of official and private reports the General is informed of the doings and progress of every member of the Society and everything that concerns it throughout the world."

THE INNER CIRCLE OF JESUITISM

It is not to be expected that within Jesuitism, the most secret organization in the world, the average member would share its esoteric doctrines. And the fact is that he doesn't. After years of probation the Jesuit takes his three final vows. Years later, of the many who make these three vows, a small and highly select minority are allowed to take a fourth vow. This inner circle is initiated into secrets of which the others know nothing. A still more select circle is made up of 'Provincials' appointed by the General. The *Encyclopaedia Britannica* (XV, 339) makes mention of the two types of professed Jesuits:

"The highest class, who constitute the real core of the Society, whence all its chief officers are taken, are the professed of four vows. This grade . . . involves a probation of 31 years in the case of those who have entered this novitiate at the earliest legal age. The number of these select members is small in comparison to the whole Society."

Provincials of the Jesuits make a point of not appearing in the public eye. Best known of the four-vow Jesuits in the United States are Fathers Daniel Lord, Robert I. Gannon, Coleman Nevils, F. X. Talbot, M. J. Ahern, and last but not least the ace political intriguer, Boston-born Edmund A. Walsh.

Throughout Europe the existence of "lay Jesuits" is a matter of common knowledge among the better-educated classes. The membership of such laymen in the Jesuit Order is kept in the

deepest secrecy. They are frequently prominent members of the political, legal, or financial world, but no one has the slightest suspicion that they belong to the Jesuits or that such a thing is even possible in this country. They are usually known, however, as prominent Catholics, and, oftener than not, very articulate ones.

While forced to admit that there were lay Jesuits in the earlier days of their Order and that there could be some today, if the Society so wished, the Jesuits deny that there are any. A so-called lay Jesuit or Jesuit *in voto* is not necessarily unmarried; for his one vow is obedience to the dictates of the Society; out of deference to the Jesuits' distrust of women, many lay Jesuits do not marry, however. Nor is the "lay Jesuit" necessarily a layman. He may be a secular priest, like Msgr. Fulton J. Sheen, and still be a Jesuit *in voto* or a "lay Jesuit" because he has sworn obedience to the Society and obliges himself to confess regularly to a Jesuit appointed for that purpose. Two essentials of a lay Jesuit are that he occupy a key position in his profession, whatever it may, and that he adhere strictly to the reactionary ideology of the Jesuits. Thus, for example, Supreme Court Justice Frank Murphy, though a devout Catholic and a celibate like Senator David I. (for Ignatius) Walsh, could not be a lay Jesuit because he is a liberal who frequently has opposed Jesuit policies.

It can be said with the greatest likelihood that in the United States the following are lay Jesuits: Father Charles E. Coughlin; Msgr. Fulton J. Sheen; Senator David I. Walsh, head of the U. S. Senate Naval Committee; William T. Walsh, author; Robert Murphy, ambassador of the U. S. Depart-

ment of State in Germany; Francis X. Woodlock, recently deceased financier and leading investment broker for Jesuit interests in Wall Street. It is more than probable that Louis F. Budenz, recently resigned editor of the *Daily Worker*, is a lay Jesuit who was "planted" in the Communist party. This is an old Jesuit stratagem.⁵

Regarding lay Jesuits, the *Encyclopaedia Britannica* (XV, 339) says, "There are clauses in the Jesuits' constitutions which make the creation of such a class perfectly feasible, if thought expedient." In fact the first General Congregation of the Jesuits readily admitted that laymen "may be admitted into our Order, although not making their profession in our Society."

The distinguished scholar, Saint Simon, in his *Memoirs* (XII, 164) authoritatively stated:

"The Jesuits always have lay members in all the professions. This is a positive fact. Doubtless Noyers, King Louis XIII's secretary, belonged to them, also many others. These 'affiliates' take the same vows as the Jesuits so far as their position allows, i.e., the vow of absolute obedience to the General and the superiors of the Order. They are to substitute for the vows of poverty and chastity the service rendered and protection afforded the Society, and especially unlimited submission to the superiors and their Jesuit confessor. Politics thus come within the Jesuits' scope through the certain help of these secret allies."

SECRET INSTRUCTIONS OF THE JESUITS

Chief among the Jesuit secrets are the policies, rules and other doctrines that are known only to the highest of the initiate. What the Jesuits have

⁴ Bishop Don Juan de Palafox's *Letters to Pope Innocent X*, page 116.

⁵ In France, lay Jesuits are called "*Jesuits of the Shorter Robe*." Women at times also have been used as lay Jesuits, especially those susceptible to psychic influence.

printed as "our constitutions and rules" are naturally only what they want to be known. No one but top Jesuits have ever had access to the original documents, or the first drafts and editions of their constitutions. Nor have these ever said, "These are our complete constitutions." Even to their members they give only a "Summary of the Constitutions" and "Common Rules" which adhere together so loosely that copious omissions are more than evident. It should also be noted that, although the Order has published countless volumes on its history, it has never published even for its members the complete minutes of even one of the 25 or more General Congregations that it has held.

In fact in the *Institutes* of the Jesuit Order (II, 86) mention is made of the secret statutes of the Order which exist only in manuscript form. Among the duties of the *Socius* of the Provincial it is stated. "He must take care of the separate archives of the Province of the Order, inasmuch as they contain manuscripts that are especially important for the direction of the Province . . . the book which contains the unprinted regulations by the Generals of the Order binding on the whole Society, and the book which contains another kind of unprinted circulars of the Generals."

Roman Catholic Bishop de Palafox, in the letter to Pope Innocent X quoted above, says:

"What other Order has constitutions which are not allowed to be seen, privileges which it conceals, and secret rules, and everything else relating to the arrangement of the Order behind a curtain?"

A copy of the *Monita Secreta* or *Secret Instructions of the Jesuits* was first published in 1612, in all proba-

bility by the Polish ex-Jesuit Zahorowski. Since then, on the suppression of Jesuit houses in mid-Europe, various copies have been found hidden in the rooms of Jesuit superiors. The Jesuits naturally deny that the *Monita Secreta* are authentic, as is to be expected, and say that the copies found hidden in their houses prove nothing since they are only copies of Zahorowski's work. They build up their case on the grounds that these were not discovered until some time after that work was published.

But there was one copy of the *Monita Secreta* found hidden in a Jesuit superior's room in Prague that in all probability was there before Zahorowski gave his copy to the world. The evidence is so convincing that the German historian Friedrich (*Beiträge*, p. 8) accepts it without question. But other authorities in general are naïvely impressed by the denial of the Jesuits and refuse to accept the *Monita Secreta* as genuine until someone can invincibly prove that a copy existed previous to 1612.

The whole controversy is much ado about nothing. Actually the *Secret Instructions of the Jesuits* are not at all startling. They merely direct the Jesuits to do what everyone knows they have always done: play up to the rich and powerful to get all they can from them in money or influence. Everyone knows, for instance, how the Jesuits played up to the widow of Catholic multi-millionaire Nicholas Brady. She gave them two million dollars outright for their seminary in Maryland and, in spite of her second marriage, she willed them her sumptuous Long Island estate. It seems to matter little whether they do this through natural avariciousness or because they have been directed by their secret rules.

History is so filled with the hypocrisies and treacheries of the Jesuits that there is scarcely need of other proof of the existence of such secret and immoral rules. The ex-Jesuit Count Paul von Hoensbroech in his book, *Fourteen Years a Jesuit*, (II, 8), is willing to admit that possibly the actual form of these rules is the work of Zahorowski, but he goes on to say: "Of the genuineness of the contents, that is, that the *Monita Secreta* contain regulations in harmony with the spirit of the Order . . . I am as positive as of the existence of secret instructions of the Order."

Of the supreme secrecy of the Jesuit Order in general there can be no question. Equally certain is the fact that there would be no need for such secrecy unless there was something that needed to be hid. Just how secret the inner workings of the Order are cannot be more tellingly expressed than in the words of the Spanish Jesuit Miranda, a Provincial of the Order, who was made assistant to the General in Rome. In a letter written to a friend and later published by Jesuit Father Ibáñez in his report on the Jesuit government in Paraguay, he says:

"Until I came to Rome, where I first obtained accurate information about everything, I did not comprehend what our Society is. Its government is a special study which not even the Provincials understand. Only one who fills the office which I now occupy can even begin to understand it."

THE GOAL OF JESUITISM

Such is the secrecy of the Jesuit Order. It makes clear how and why its members can be deceived into doing evil for the welfare of their church. Just how evil the Order was can be seen in the bull of Pope Clement XIV, *Dominus ac Redemptor Noster*, which decreed the abolishment of the Order

on July 21, 1773. It tells of their defiance of their printed constitution and rules, of their political intrigues, of their stooping to pagan practices, and of their ruination of souls.

The dire fact is that the suppressed Jesuit Order has turned the tables on the Catholic church. Pope Clement XIV was apparently poisoned. The Jesuits refused to dissolve the organization, and within a generation forced the papacy to officially re-establish it. Since then, especially since the pontificate of Pope Pius IX, the Jesuits have become absolute masters of the Vatican and through it of the worldwide Roman Catholic church, which they have now centralized in Rome to an extent that was never before dreamed of. (cf. *Encyclopaedia Britannica*, XV, 347, eleventh edition.)

Now that the whole Catholic church has become a tool in the hands of its Jesuit masters, what do they propose to do? They intend to continue their struggle for world power with the Catholic religion as a front for their ambitions. Their purpose as expressed by the Schaff-Herzog Encyclopedia (II, 1167) is "*the rehabilitation of medieval Catholicism and the establishment of the reign of the Church over the State.*" This means death to democracy. Pierre van Paassen succinctly analyzes the aim of the Jesuit Counter-Reformation, when he says in his book, *Days of Our Years*, p. 539: "*It sees decay and error and pestilence in everything that has been gained since the Protestant Reformation and the French Revolution, including the Declaration of the Rights of Man, the Bills of Rights, equal suffrage, the non-sectarian school—in fact all democratic institutions.*"

This fanatical hatred of the Jesuits for democracy is best expressed in their own words. In the May 17, 1941,

issue of their policy-setting magazine *America*, they said:

"How we Catholics have loathed and despised this Lucifer civilization . . . This civilization is now called democracy . . . Today American Catholics are being asked to shed their blood for that particular kind of secularist civilization which they have been heroically repudiating for four centuries."

It would be difficult to find a more appropriate ending than the words of one of the founders of this country, the great and scholarly John Adams, former President of the United States. In the official Monticello edition of *The Writings of Thomas Jefferson* (XV, 64) there is a letter of Adams to Jefferson in which he said:

"My history of the Jesuits is not eloquently written, but it is supported by unquestionable authorities, is very particular and very horrible. Their restoration is indeed a step toward darkness, cruelty, perfidy, despotism, death. I wish we were out of 'danger of bigotry and Jesuitism.'"

[This article will be followed next month by another on "Jesuit Influence on Morals and Education."]

Don't overlook those eggs



CONVENT RIOT IN CANADA

PUBLIC OPINION in Montreal has been greatly aroused as a result of a riot at Lorette House, a Good Shepherd convent at Laval des Rapides in Quebec, by more than a score of teen-aged delinquent-girl inmates last October 7. "Fighting police and nuns tooth and nail for more than three hours," according to the *Montreal Gazette* of October 9, "the young rioters smashed windows, furniture, beds and ripped bed clothing," in protest against what is described as "concentration camp conditions" in the convent. Eleven of the girls, aged from 17 to 20, were placed in straightjackets and locked up in jail by the police.

As a result of the riot, investigation into conditions of the institution was made by several women's organizations in Montreal, and a demand was made for a public inquiry into the matter. Following are some of the conditions found to exist at Lorette House, which is completely under the jurisdiction of the nuns of the Good Shepherd, as reported in the *Montreal Gazette* of October 10:

"No movies, no radio, no newspapers are permitted within the walls of the institution. No payment is given the girls, who work in the laundry and who make clothing for various firms which have contracts with the community. Many are discharged from the institution penniless.

"Children who may be as young as eight years old, may never see their parents, except through a grill of iron bars."

Other complaints included punishment by being held up to ridicule "by having one half of their hair cut in a high Dutch bob over one ear, while the other half hung almost to their shoulder," and by "pinning paper tongues to dresses for breaking silence." When brought to the jail the girls were clothed in heavy woolen stockings and grey, ankle-length duck dresses. They were

THE EDITOR'S MAILBAG

LUTHERANS LIKE US

"AS A RECENT SUBSCRIBER to 'The Converted Catholic Magazine,' I have now read several of its issues, as well as a number of your pamphlets and booklets. Accept my heartfelt thanks for the excellent work you are doing in disseminating the truth on these vital issues. As you perhaps know, Lutheran pastors are among the most skeptical to accept statements from non-Lutheran writers. Your publications however are an exception, at least to the extent that I have read them."

—Rev. R. J. Brede, pastor
Mars Hill Lutheran Church
Indianapolis, Ind.

* * *

"WHEN some back copies of your magazine came to my attention I was amazed, as I never knew anything about the Roman Catholic church and its quest for power. Enclosed \$2 for a year's subscription to your fine magazine. Praying His richest blessings upon your labors in His vineyard.

—Edwin Johnson,
Altoona, Pa."

* * *

REPUTABLE AND FACTUAL

"We have long needed a reputable organ that would supply the actual facts about the Roman Church without resorting to mudslinging. You are doing that in a way that merits the approval and support of every Protestant."

—Rev. Ralph V. Gilbert
Minister, Presbyterian Church
Fremont, Nebraska

—♦—

IN THE PULPIT

"I have truly enjoyed every issue of your magazine and want to commend you for the splendid work you are doing. I often take the magazine into the pulpit with me and read articles from it."

—Howard F. Hutchins, Minister
Christian Church, Klamath Falls, Ore.

without any underclothing and complained that this was the custom in the convent. They also complained of being forced "to say the rosary the whole day long, even while at work." Other charges of ill-treatment by the Sisters included punishment by solitary confinement, the use of the straightjacket and poor food.

The report in the *Montreal Gazette* further stated that, "On orders of Deputy-Director Hilaire Beauregard, Provincial police on duty Sunday night failed to report the riot."

The following, from a letter to the editor of the *Gazette*, typifies the anger of indignant Canadian citizens over the disclosures:

"As for not allowing the girls to wear underclothes, cutting their hair to make them look like fools, along with all the other indignities, I think the directors of this Reform(?) School should take a few lessons in psychology. The fact that they are a religious body only makes things more ironical. Where does the Christianity come in?

"Why was the order given to withhold news of this riot? Have we no longer the right to know what is going on under our noses? Who is running this Province? I don't think we have any right to talk about cruelties and abuses in other countries while we have such deplorable conditions right here at home."

The *Montreal Gazette* of November 28, nearly a month after the riot, reported further that one 19-year old girl was still on hunger strike in Fulam jail, where she had been sentenced to two years imprisonment. She was sentenced for "having committed some sacrilege deserving of excommunication." It was further revealed that the riot of October 7 had occurred because one of the girls had been kept in solitary confinement in the convent for two months, and that the solitary confinement cells, called "cachots," "are not furnished with any toilets or running water."

THE PASSING SHOW

► **POLITICAL SIGNIFICANCE** for post-war Germany is attached by the Catholic press to the claim that 53% of the population of the American occupation zone is Roman Catholic, 52% in the French Zone and 42% in the British. Protestants are 79% of the population in the Russian zone, Catholics only 15%. The total population (24,234,000) of the Russian zone is the largest of all four. These figures are from the Catholic 'Register' of last September 2.

► **FRANCO** was enthusiastically lauded as the "champion of the Catholic church," by Jesuit Father Raymond G. Bosch of Canisius College in Buffalo last October 7. "*Franco knows that the soul of Spain is Catholicism*," Father Bosch shouted to members of the Canisius Alumni Society, according to the Buffalo *Courier-Express* of October 8, "so he has given complete freedom to the Catholic church." He attacked the "down-right ignorant" American press for its attitude toward Franco Spain, and asserted that Franco was spoiling for a fight with Soviet Russia and will never "sell out to Stalin," as the U. S. and Britain have done.

► **ROBERT LEY**, Hitler's labor leader who committed suicide last October 26 rather than face trial as a war criminal, was a Roman Catholic and left a written testament in which he confessed "We have forsaken God, and therefore we were forsaken by God." According to Maj. Douglas M. Kelley, in a report from Nuremberg to the N. Y. *Times* of November 1, "*Ley had requested Father Charles E. Coughlin of Royal Oak, Mich., the American priest and radio speaker, as his defense counsel*." This should clear up doubts, if anyone has any left, as to where Father Coughlin and his Catholic backers stood in the struggle between Fascism and democracy.

► **MICHAEL J. O'DOHERTY**, Roman Catholic Archbishop of Manila who continued unmolested at his post during the Japanese occupation, has returned to the U. S. and is pictured in Catholic newspapers looking hale and hearty.

► **ZOLTAN TILDY**, new premier of Hungary, is a Calvinist (Presbyterian) clergyman. He is the leader of the Small Landholders party which won an absolute majority in the elections last November, the first really free elections that Catholic Hungary, despite its control by Russia, has ever had.

► **ALL FOUR** Protestant ministers of Middlebury, Vermont, protested last October 17 against the decision of the administration of Middlebury College to allow an exception, in favor of Roman Catholic students, to the rule that all students are required to attend daily chapel services and Sunday vespers. Roman Catholic students are permitted by the decision to attend mass instead. In a signed statement to Dr. Samuel S. Stratton, president of the college, the rector of the Episcopal church, along with the pastors of the Baptist, Methodist and Congregational churches pointed out that they considered this an act of "religious discrimination against students who are members of the college community and have other religious affiliations."

► **BISHOP ARTHUR F. WESLEY**, Methodist leader in Argentina, told an audience at Trinity Church in El Paso, Texas last October 23 that 80 per cent of the Argentinians are democratic and have stood by America and the four freedoms. According to the *El Paso Times*, Bishop Wesley declared: "*The Perón government holds office because the 20 per cent have all the guns and power and the support of the Roman Catholic hierarchy. The Roman Catholic church has always been on the side of the conquistadores of South America.*"

► **ALL ITALIAN** priests and nuns were ordered to leave Albania by last November 15, according to the N. Y. *Times* of November 14, quoting from *Il Popolo*, organ of the Christian Democratic party in Rome. The reason given for this action of the Albanian Government was the "bloody persecution conducted even against the native clergy." How bloody these persecutions by the Roman Catholic clergy were against the Orthodox priests in the Balkans under the Fascists may be seen in Dr. Murphy's article in our last issue, entitled, *Papal Murder in Croatia*.

► **FOLLOWING** are some of the pro-Catholic propaganda movies Hollywood has in process of production: *The Church of the Good Thief* glamorizing the work of the Roman Catholic chaplain in New York's prison at Dannemora, which houses the most hardened criminals, of whom more than 50 per cent are Roman Catholics; *The Bells of St. Mary's*, another of Catholic Leo McCarey's productions glorifying the Roman Catholic religion; Archbishop Spellman's *The Risen Soldier*; *Queen of Queens*, a picture of the Virgin Mary; *The Miracle*, and *The Scarlet Lily*, a priest's story of Mary Magdalen. The members of the Motion Picture Executives of Hollywood recently visited the Pope and he reminded them of the "special responsibility" they have of producing the kind of films he desires.

► **"THRONE OF WISDOM IN AMERICA"** is a new title for the Virgin Mary and was proclaimed in Mexico City by *Acción Católica* which sponsored the movement and placed the proclamation at the feet of the 'Colored Virgin' of Guadalupe on the 50th anniversary of the coronation of her image in October.

► **ATOMIC-BOMBED NAGASAKI** had 60,000 Roman Catholics, according to the Brooklyn *Tablet* of Sept. 15. About 10,000 of these were killed by the explosion of the atomic bomb. The total number of Roman Catholics in the former Japanese empire, including Korea, Formosa and the islands of the south Pacific is estimated at 280,000.

► **IN HIS LATEST BOOK**, *Italy and the Coming World*, Don Luigi Sturzo, liberal Italian priest whose anti-Fascist Popular Party was crushed out of existence to pave the way for the Lateran Pact between the Pope and Mussolini, tries to defend the Vatican's collaboration with Fascism as "concessions dictated by expediency." He also tries to excuse the pro-Fascism of Italy's priests and bishops but does not spare the record of the clergy in Franco Spain, and admits that in France "*the record of the priests was nationalistic and monarchistic.*"

► **THE TOTAL POPULATION** of the world is 2,200,000,000, and it has quadrupled in the past 300 years.

► **KING LEOPOLD** of Belgium is expected to return to his throne this spring, according to David Anderson in a dispatch from Brussels to the N. Y. *Times* of last Nov. 5. The New Conservative party is convinced of this, he says, because of its support by Cardinal van Roey and the Catholic church.

► **POPE PIUS XII** spoke last Nov. 4 to more than 1,000 members of the Italian Catholic Teachers Association and ordered them to use their influence "in defense of the religious and moral principles professed by the Catholic church." According to the N. Y. *Times* of Nov. 5, the Pope told the teachers that the right of the Catholic church to control education "*is so much the more legitimate in Italy since this important matter has been settled by a solemn Concordat between the Holy See and the Italian State.*" This is the Concordat entered into in 1929 between the Vatican and Mussolini.

► **NEW YORK CITY'S** new mayor, William L. O'Dwyer, Irish-born Roman Catholic, was formerly a student for the priesthood and attended seminary in Ireland and Salamanca, Spain. With him the cohorts of the old Tammany Tiger were swept into power again as a result of last November elections. O'Dwyer's first visit after the polls closed on election night was to Generoso Pope, Italian millionaire contractor and publisher of the influential 'Il Progresso Italiano.' According to 'PM' of November 7, a reporter followed O'Dwyer to Pope's apartment. The article recalled that Pope is a power in Tammany politics, was connected with racketeer Frank Costello and that he supported Mussolini until after Pearl Harbor.

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